

**The Sumter Watchman.**  
(ESTABLISHED IN 1860.)  
IS PUBLISHED  
VERY WEDNESDAY MORNING  
AT SUMTER, S. C. BY  
GILBERT & FLOWERS.  
TERMS.  
One Year, in Advance, \$5.00  
Six Months, " " " 3.00  
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SUMTER FURNITURE  
AND  
Chair Ware-Rooms



HAS ON HAND A LARGE STOCK OF FURNITURE, for less than can be obtained in any Southern market, saving both freight and risk of damage by Railroad. With experience in this branch of business in the City of Charleston, for twenty-five years, and having the advantage of the best Manufacturers, he is offering first class work of which every article sold is warranted. The stock consists of:  
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THE UNDERSIGNED, begs leave to call the attention of his friends and the public generally to his  
NEW AND WELL SELECTED  
STOCK OF  
Heavy and Fancy Groceries  
Which he offers low for CASH ONLY.

All articles warranted as recommended  
Pure Medicinal Liquors kept constantly on hand.  
J. H. EBERHART,  
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THE undersigned would most respectfully announce to the people of Sumter and surrounding country that he has just received a  
SPLENDID LOT OF  
Marble,  
and is now prepared to receive and execute orders of all kinds in his line, with neatness and dispatch.

IRON RAILING FURNISHED TO ORDER.  
W. P. SMITH,  
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SUMTER, S. C.  
Has just received and keeps always on hand  
New and Beautiful Styles of  
JEWELRY, FINE GLASSES, &c.  
WATCHES, CLOCKS AND JEWELRY RE-  
PAIRED WITH DISPATCH.  
March 31

**O. F. HOYT.**

SUCCESSOR TO  
F. HOYT, SUMTER,  
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WOULD respectfully inform his friends and the public of Sumter, and adjoining counties, that he has recently received a choice selection of  
LADIES' AND GENTLEMEN'S  
Watches,  
JEWELRY, SILVERWARE,  
SPECTACLES, &c., &c.,  
His stock embraces all the latest styles, and will be sold at reasonable rates.  
Sept 29

**ROBERT BROWN,**  
Architect, County Surveyor,

MECHANICAL ENGINEER,  
WILL ATTEND TO ANY BUSINESS EN-  
trusted to him with accuracy and dispatch.  
Refers to FOSB & FRIENDS.  
Address, Manchester  
June 29-3m

LOTHAIR, LUCK OF ROARING CAMP,  
Curiosities of Literature,  
Old Curiosity Shop,  
and all the late publications of the day to be had at publisher's prices.  
At THE SUMTER BOOK STORE.  
July 27

**The Sumter Watchman.**  
VOL. XXI  
WEDNESDAY MORNING, AUGUST 31, 1870.  
NO. 19.  
DEVOTED TO LITERATURE, MORALITY AND GENERAL INTELLIGENCE.

(From the Chattanooga Times.)  
THE TRUE POLICY.

The opponents of Radicalism throughout the country are under obligations to the Louisville Courier-Journal for its timely and able articles upon the true policy of the Democratic and Conservative party. We follow the example of the Democratic Congressmen, in styling the party opposed to Radicalism, not because we have any objections to the name of Democracy, but out of respect to the prejudices of a large number of voters, who endorse the present attitude of the Democracy, but are unable to forget that they were once its bitter opponents. In time this prejudice will wear away, but we do not think it likely to increase our chances of victory to now compel every man, however unwilling, to call himself a Democrat, when he is perfectly willing under the name of Conservative to help us win the great battle of the people against the Radical party.

The ensuing campaign is the most important one since the war. Upon its results depend, in a great measure, the future prosperity of the country. Now, more than ever, wisdom and moderation are demanded of the leaders, and harmony and unanimity of action among the masses. No unnecessary load must be carried, but we must strip for the contest, and go in to win. There is a small, but very noisy class of Democrats, who are continually denouncing as traitors all who cannot pronounce their shibboleth of "white man's party," and it is from the ascendancy of these in our councils, that we have to fear as the only cause of possible defeat. Let them be overruled by the sounder advice of national men, and our success is certain. Hence we are glad to see the Courier Journal talking to them in this manner:

Some writers profess to believe in the existence of a conspiracy, the object of which is to make the Democratic party abandon its principles and approve and endorse the three Radical amendments. No Democrat has ever dreamed of proposing or aiding any such movement. No Democrat has ever gone further than to recognize the fact that Radicals, while they remain in power, will continue to enforce those amendments; that the safety of the rights they have conferred upon negroes is the only possible bond of Union left to the Radical party, and that therefore the attitude of the Democrats towards those amendments ought not to be based upon opposition to the rights themselves but upon condemnation of the manner in which they were conferred. When a mob hangs a man and its members are great that society is compelled to let the crime pass unpunished, it does not thereby surrender the law, participate in the crime, or acknowledge the precedent. When treason assumes the form of a great rebellion, and is treated according to the laws of war between independent nations, that is not an abandonment and a condemnation of the justice of the ordinary laws against treason and murder. So when a successful revolution confers privileges and rights upon persons previously denied them, a practical recognition of those rights is a thing very different from approving the means by which they were conferred. It is one thing to condemn that invasion of private rights which emancipated the slave without compensating the owner, to denounce the disfranchisement of white men, the overthrow of State governments, the forced amendment of the Constitution, the usurpation and tyranny of Congress, and quite another thing to demand that all this shall be undone and that all the State and National legislation of the revolution after period shall be declared and treated as void ab initio. There is no abandonment of law or principle in treating these things as the acts of *de facto* governments are treated. We may deny that they exist by the exercise of any rightful power, but prudence, the safety of society, the stability of government, all demand that we shall accept accomplished facts rather than convulse the country by a vain attempt to subvert the revolution and replace everything *in statu quo*.

Every Democrat in the United States opposed to the last, the Thirteenth, Fourteenth and Fifteenth Amendments. No Democrat has ever proposed to adopt either of them as a Democratic measure, or give his approval of their adoption in any way that can make him an accessory after the fact, or accept them as accomplished facts in any sense which may be construed into a surrender of the Democratic principles which they violate. There is not a Democrat in the United States who, in any sense, endorses the Thirteenth amendment. We acknowledge the freedom of our former slaves, hire them to work for us, pay them for that labor which nothing but the Thirteenth Amendment prevents us from claiming without price, and we even pass State laws to enable them to collect from us their wages. No sane man, and thus far not even an insane man, has proposed or indulged any thought of reducing the negroes again to slavery, and robbing the money they have earned while practically, but (as the former owner is at liberty to think) unconstitutionally free. And in acting thus no man feels that he surrenders a particle of the Democratic faith, or that he participates in the robbery of himself. But the very moment that it is proposed to treat the Fifteenth Amendment pro-

vided as we treat the Thirteenth, we witness an eruption of fine frenzy, and hear a great deal of spluttering declamation about "treason to the Democratic party," "surrendering the Democratic principles," "adopting Radical measures," "indorsing Radical infamies," &c.

But it is among the Northern people that these unmeaning and otherwise inconsequential onslaughts upon the amendments do mischief. Among them the 15th amendment is regarded as the logical result, or rather as the Siamese twin, of the Thirteenth. They believe that the two must live and die together, and that a successful blow aimed at the former must destroy the latter. If ever we vindicate those amendments, if ever we recall the Government from the wrongful and dangerous tendencies to which they open the way, it will be only when we convince the people of the North that this can be done without depriving the negro of his freedom and without stripping him of that personal protection which they believe the ballot alone can furnish in the absence of Government troops. If the negro had been endowed by State action with the right of suffrage and all useful civil rights the consolidationists would have been deprived of the pretext which they have used with such deplorable effect as a lever wherewith to wrench our system from its ancient and only safe foundation. Unless we do accept the practical results as far as they affect the status of individuals, and unless we can do something toward checking the consolidationists, we shall next be compelled to submit to Mr. Sumner's laws invading the social circle, controlling popular education, and fusing all our local republics into one imperial and despotic centralism.

To all Democrats who really care whether Caesar or Pompey triumphs we address the question, is there any abandonment of Democratic principle in treating the Fifteenth Amendment precisely as you treat the Thirteenth? If your action under the latter and your acceptance of it as an accomplished fact, is no treason to the Democratic party, how can your concession of negro suffrage be any more an act of treason and a repudiation of Democratic principles? Why should we organize as a white man's party, and engage in a hopeless agitation against the political status of the negro, when so many dangers to the system of our fathers demand that we shall turn all our artillery against the weak points in the Radical works? Let us leave the negro where he is, and permit no strategy of our adversaries to lead us into discussions about slavery, the wickedness of the rebellion, the equal rights of all men to life, liberty and the pursuit of happiness, or the necessity of the habit as a protection of the freedom of the negro. Let us hold them to the record they made when ratifying the Constitution, converting free States into military autocracies, disfranchising their own kindred, trampling upon the writ of *habeas corpus*, setting the military above the civil authority, depriving civil courts of all power to protect the citizen in his person or property, legislating in the interest of predatory monopolies and robbing the hard hand of labor with needless and unjust taxation. Under this banner we shall conquer and save our country from the machinations of those who are urging the government into that maelstrom of centralization which has engulfed all other Republics.

**TEACHERS WHO ERR.**

He who clings obstinately to the past, with its traditions, who will not hearken to the teachings of the present, and who sees nothing useful in the promises of the future—the ultra conservative.  
He who is an iconoclast of old methods, and who believes in nothing that is not an innovation—the ultra reformer.  
He who is too lenient, and who would substitute "moral suasion" for the rod in all cases.  
He who is too rigid, and who would use the rod unsparringly in every, and for the slightest delinquency.  
He who is too watchful, and plays the part of a police detective.  
He who never watches, and sees not the most flagrant misdemeanor.  
He who professes—in order to avoid the charge of partiality—to love an idle and disobedient pupil as much as one who is studious and obedient.  
He who would punish an idle and disobedient pupil when he does wrong, more quickly than a studious and obedient pupil when he does wrong.  
He who is so impolitically partial that he would treat a rich man's son differently from a poor man's son.  
He who would paralyze to the ignorance and pride of the rich.  
He who would pander to the ignorance and envy of the poor.  
He who is a moral coward, and is afraid to correct a child when it does wrong, through fear that he may lose a pupil and a few dollars.  
He who, for the same reason, is afraid to tell the parent when a child does wrong.  
He who listens to, and tries to follow, the advice of every one.  
He who listens to the advice of no one.  
He who is not as hard a student as any his pupils.  
He who is too lazy to educate (*Educo*—to lead out), and is content to be a mere lesson-hearer.  
He who has no higher aim than to make money by his profession.  
He who develops the intellect only, and neglects the moral nature.  
He who fails to exalt his profession, and to place it next in nobleness and utility to that of the ministry of the Gospel.—*Journal of Education, Mo.*

**TALES FROM THE TALMUD.**  
XV.

THE MEET AND THE HAUGHTY.  
Austority of manners and harshness of disposition are the graceless offspring of pride and arrogance. Like a chilling frost, they repel and contract whatever comes near them, and, like a dark cloud, they obscure and deform the most shining talents and the greatest learning, whose humility and meekness are the lovely children of humanity and benevolence. Like the mild rays of the sun, they warm and expand whatever comes within the circle of their influence. They sweetly allure the hearts of men, throw a splendor on the most humble, and are the best ornaments of the truly great.

The truth of these maxims we find fully exemplified in the conduct of two Hebrew sages, who flourished in the time of Herod the Great. Shammai, though a man of great learning, was of a morose temper. Hillel, in addition to his great knowledge, possessed the virtues of humility and meekness in an eminent degree. It happened that a heathen came to the former, and thus addressed him:—"I wish to become a proselyte, on condition that thou dost teach me the whole law while I stand upon one leg."

The morose teacher, offended at so unreasonable a request, pushed the applicant away with the staff he held in his hand. The heathen went to Hillel, and made the same application. The amiable instructor complied with his request, and told him:—"Remember, whatever thou dislikest thyself, do not unto thy neighbors.—is the substance of the law; everything else but its comment: now go and learn."

The heathen thanked him, and became a good and pious man, and he happened at another time that a heathen, passing a synagogue, heard the Sopher (clerk) read the following words:—"And these are the garments which they shall make: a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre and a girdle," etc.

The heathen asked for whom all these fine garments were intended?—"For the high-priest," was the answer. As soon as the heathen heard this, he went to Shammai, and said:—"Master, I wish to become a proselyte, but on condition that I be made a high-priest."

Shammai drove him away with contempt. He applied to Hillel, and made the same request. This mild instructor of Israel received him courteously, and thus addressed him:—"Friend, hast thou ever known a king to be elected without being first introduced in the rules of government? Whoever wishes to be high-priest must first be made acquainted with the rules belonging to so dignified an office. Come then, and learn."

He then taught him the 18th chapter of Numbers. When they came to the 7th verse, which says,—"And the stranger that cometh in shall be put to death," the heathen asked who was meant by the stranger?—"It applies," answered Hillel, "to any one who is not a descendant of Aaron. Even David the king of Israel, if he had presumed to administer this sacred function, would have been punished with death."

The man then reasoned with himself:—"If thus the greatest of Israel is not thought worthy to fill this office, how should I, a poor, miserable stranger? He gave up the desire of becoming a high-priest; but, by continuing to study the law, became an adopted member of that nation to whom God said, 'Ye shall be unto me a kingdom of priests,' etc.

In the course of time they all three happened to meet together, when the gentle proselyte thus expressed himself:—"Shammai's harshness almost drove me from the world, but Hillel's humanity saved me. May all the blessings rest upon thy head, thou worthy instructor of Israel, for it is thou who hast brought me under the wings of the Divine presence."

Another example will still further prove the great meekness and patient forbearance of this truly great man. A man once wagged four hundred zuz that he would provoke Hillel to anger. In order to make sure of it, he went to the house of Hillel, and in a very turbulent manner called out, "Where is Hillel? where is Hillel?" Hillel, without noticing his rudeness, with his usual mildness, asked him "what was his pleasure?"

"I want to know," said the man, "why the Babylonians have round heads."

"An important question, truly," answered Hillel. "The reason is, because they have no experienced midwives." The man went away, and came again in an hour, vociferating as before, "Where is Hillel? where is Hillel?" The sage again threw his mantle over his shoulders, and said to him:—"What dost thou want, my son?"

"I find would ask these many more questions," said the man, "but fear thou wilt be angry."

"Fear nothing," said the meek instructor of Israel; "ask as many questions as it pleases thee, and I will answer them if I can."

The man astonished at Hillel's unruffled temper, and fearing to lose his money, thought that the only chance left was to insult him to his face; and with this view said to him:—"Art thou the Hillel who is styled the prince of the Israelites?"

Hillel answered in the affirmative. "Well then," said the man, "if so, may Israel not produce many persons like thee?"

"And why?" asked the sweet natured Hillel. "Because," replied the stranger, "because through thee I have lost four hundred zuz."

"Thy money is not entirely lost," said Hillel, with a smile, "because it will teach thee to be more prudent for the future, and not to make such foolish wagers. Besides, it is much better that thou lose thy money than Hillel should lose his patience."

(From the Staats Zeitung.)  
THE EMPRESS EUGENIE.  
The Princess Wassa, Napoleon's First Betrothed—The Austrian Emperor's Designs—The Wiles of a Beautiful Adventurer—The Course of a Great Life Changed.

Had not the original plans of Napoleon in regard to his marriage been frustrated by the Austrian Court, his life might have taken a very different course, and there might now be no necessity of his despairingly bewailing the fact that through foreign counsels he has allowed himself to be ruined. He wished to marry his cousin, the Princess Wassa, granddaughter of the Grand Duchess Stephanie of Baden and had already offered her his hand on the occasion of a visit to Baden-Baden. His suit was accepted, but with the condition that Prince Wassa, the father of the Princess, who lived in Vienna apart from his wife, should give his consent. Napoleon thereupon turned to the Emperor of Austria, with the request that he should undertake the wooing of the bride from Prince Wassa, but he received an answer to the effect that this was not permitted by the laws of etiquette, inasmuch as the Prince was only a Colonel in the Austrian army.

This, however, was merely an excuse, since Franz Joseph was determined to prevent the proposed match at any price. If therefore contrived to get Prince Wassa to positively refuse his consent; and while Napoleon still hoped on, a match between the Crown Prince of Saxony and the Princess was quickly brought about by the intrigues of the Austrian Court. Napoleon was deeply moved and exasperated at this, and upon first learning that this, his darling project, had been frustrated, he gave utterance to the memorable words, "Les souverains de l'Europe se souviendront de moi." (The princes of Europe shall have cause to think of me.)

It is true that at a later day the Emperor of Austria had only too much cause for regretting the share which he took in this affair; but for Napoleon the result was much worse, for he having perhaps the only real heartfelt desire he ever experienced repressed in this rude way. Even though the woman whom he had desired to make Empress of the French had by no means distinguished herself for eminent qualities, yet her modest, bashful, almost dependent nature would have been a guarantee that she would never have endeavored to overstep the limit of her duties, never have labored to secure a government which would have made of the highest interests of France a plaything for her humors and her selfishness.

But this was the result of the second choice which Napoleon then hit upon. Among the many adventurers of rank who happened to be in Paris at the time of Napoleon's great political stratagem, there was a certain Countess Montijo and her daughter, who had created a sensation and drawn the attention of Napoleon toward themselves by their extraordinary style of living, as well as by the beauty of the daughter. Napoleon had drawn these women to his new court, and had indulged in every kind of gallantry toward the daughter, who, however, had quickly given him to understand that, despite her coquetry, she was just as careful of her honor as he was of his, and would yield in no way to his passions unless he allowed her the legitimate place at his side.

When now the proposed match with the Princess Wassa turned out a failure, Eugenie contrived to procure an invitation to Compiègne, and there, in the freer intercourse with Napoleon, and with the aid of a brilliant toilette, in which violet wreaths amid her blonde hair had an essentially strong effect, she succeeded, through the magic of her personal appearance and her splendid conversational powers, in so alluring him that he still consigned over to the result of his former plans, and with the firm determination of meeting the crowned prince of Europe as a parvenu, suddenly offered her his hand, and to the universal astonishment not alone of France, but of all Europe, raised to the position of Empress of a woman of doubtful descent and of an equally doubtful past.

Since then this woman has shared his throne with him for eighteen years, and has apparently, it is true, contributed very much to its splendor; but if Napoleon now looks back over this period, and calls himself to account for the influence which since then have been brought to bear upon him from the side

of his wife, and by means of her have been made effective, he can scarcely do otherwise than curse the hour in which he entered into this alliance.

**A WORD TO THE GIRLS.**

Do not spend all your evenings in idleness or pleasure. Now is your golden opportunity for gaining knowledge. A few more years, and you must lay aside your school-books and enter upon the active duties of life. Some of you may be enabled to live without much care or exertion; but most of you will find something to do, something which claims your especial attention; and as your school-days have been spent, so will you be fitted to fulfil your mission in life. Some of you have been diligent, and have acquired a knowledge of what your school books contain, with much other useful information by reading good books and papers during leisure hours. Others, again, have had their studies so interfered with by frequent visits to places of amusement, as to very materially affect their mental culture. Does any school girl vainly imagine that she can attend parties, keep late hours, eat unreasonable suppers, and at the same time feel a deep interest in her studies? Poor recitations almost surely follow dissipation. Resolving to learn a lesson at some future time, never mastered it. Now is the time to acquire lessons of pleasure afterward. Firm principle is necessary to resist the allurements of pleasure which beset you on every side; yet if you expect to become useful and honored members of society, you must resist them. Let your course be onward and upward, wavering neither to the right nor to the left until the goal of success is attained.

We have school girls of only twelve and fourteen who, have during the past winter, regularly attended parties and dancing-schools, their heads being filled with beaux, dress, and style. What kind of a future can we predict for them? Surely, not that of earnest, thinking women, fitted to fill important positions in the world, or even to assume the responsible position of wife and mother. Of what benefit will it be to them ten or fifteen years hence to understand the mysteries of scotchish or polka? It will probably be much more conducive to their happiness to be able to assist John or Sarah to solve some arithmetical problem. We do not cry out against rational amusement for the young: it is the late suppers and unnatural excitements which we deprecate. We do not want to see you, who have scarcely entered your teens, suddenly transformed into fashionable young ladies. We want to call you girls, and, as such, see you engaged with lively companions in those health-giving pastimes which you so well understand, and which give increased vigor both of body and mind.

**READ THIS TO THE COLORED PEOPLE.**

Colored friends, you will soon be called upon to cast your votes in a most important election, and we wish you to think seriously of what you cast your vote for. For five years you have been acting with the Radical party, and can you tell us anything that you have gained by it. They promised you years ago forty acres of land and a mule, and you have never received them, and that is not all, you will never get them. The Radicals have made you many promises, and have never kept a single one of them, and can you still trust such a party? Now as our State is getting worse off every day, and the people are getting poorer, because the taxes are so high, we have started the Reform party to bring about a change, that we may put good people in office, and make our taxes lighter. This party suits both white and colored, and promises to do equal justice to all. They may tell you that we want to put you back in slavery again. This we cannot do, because the highest law of the country, declares that you are free and we cannot alter it. We have no power, and cannot get the power again to put you in slavery. That is a matter that is now settled forever. Again, you will gain as much by joining the Reform party, and even more than by staying where you are. The Reform party grants you the privilege of voting and of holding office, and only ask you to help them put good and true men in office, men of whom we will be proud, and who will do something to make our taxes lighter. We call upon you to go with us, for as the matter now stands the Reform party is as much the colored man's party as it is that of the whites. It seems to you that you have had enough to show you that the Radicals in power care nothing for you, except to get your votes. We hope you will think over this matter and come to the conclusion that it is your duty to sustain the Reform candidates, Carpenter and Butler, at the election in November next.

Editing a paper is a very pleasant thing. If it contains too much political matter, people won't have it; if it contains too little, they won't have it. If the type is too large, it don't contain enough reading matter; if the type is too small they can't read it. If we publish telegraph reports, folks say they are nothing but lies; if we omit them, they say we have no enterprise, or suppress them for political effect. If we have in a few jokes, folks say we are nothing but a rattle head; if we omit jokes, they say we are old fossils. If we do not publish original matter, they blame us for not giving them original selections; if we publish original selections, folks say we are lazy for not giving them what they have not read in some other paper. If we give a man complimentary notices, we are censured for being partial; if we do not, all hands

say that we are a great hog. If we insert an article that pleases the ladies, men become jealous; if we do not cater to their wishes, the paper is not fit to be in their houses. If we attend church, they say it is only for effect; if we do not, they denounce us as deceitful and desperately wicked. If we speak well of any set of folks that we dare not do otherwise; if we censure, they call us a traitor. If we remain in our office and attend to business, folks say we are too proud to mingle with our fellows. If we do not pay bills promptly, folks say we are not to be trusted; if we do pay promptly, they say we stole the money.

**THE CARPET-BAGGER.**

The New York Journal of Commerce, one of the most moderate of American papers, is really gleeful over the prospect of a carpet bag Waterloo. It thinks North Carolina has the honor of giving Skowheganites the first grand warning of the wrath to come, so far as their distinctive political career in the South is concerned. Hear this:

"The indignation, if not the blood, of the South is now up, and the carpet-bagger hereafter will have to move on with the almost ceaseless march of the Wandering Jew. That man must be a thorough going partisan who is not glad to throw a shoe-bolt of earth upon the political coffin of the carpet-bagger. He has been the curse of the South during his brief loathsome existence there. He took nothing there but his carpet bag, with its paper contents as aforesaid, his hate of the South and his unscrupulous ambition. He had no interest in Southern industry or Southern development. He was a messenger of war, and not of peace; or it was out of the disturbances which heaped no effort to foment, and for which he always had at hand the remedy of powder and cold steel, that he expected to profit. His vote at the last session of Congress was generally to be found on the bad side of all political and financial questions. For jobs he has the fondness of a mouse for cheese, and was usually detected burrowing away the centre of every rich contractor or franchise. Such is the species carpet-bagger—the worst of all the genus politician. We congratulate the South and the country that the fiat of a plundered and indignant people is about to stamp the political life out of the whole odious race."

**OLD SPANISH PROVERBS.**

He is the best scholar who hath learned to live well.  
A handful of mother wit is worth a bushel of learning.  
When all men say you are an ass, 'tis time to bray.  
Change of weather finds discourse for fools.  
A pound of care will not pay an ounce of debt.  
The sorrow men have for others hangs upon a hair.  
A wise man changes his mind, a fool never will.  
That day on which you marry you either mar or make yourself.  
That's a wise delay which makes the road safe.  
Let us thank God, and be content with what we have.  
The foot of the owner is the best manure for his land.  
He is my friend who grinds at my mill.  
Money cures all diseases.  
Enjoy what little you have while the fool is hunting for more.  
The creditor always hath a better memory than the debtor.  
Repentance always costs very dear.  
As you use your father, so your children will use you.  
There is no evil but some good use may be made of it.  
No price is great enough for good counsel.  
Praise the man whose bread you eat.  
God keep me from him whom I trust, from him whom I trust not I shall keep myself.  
Keep out of a hasty man's way for a while, out of a sullen man's way all the days of your life.  
If you would know the worth of a duct, go and borrow one.  
There is no tomorrow for and asing friend.  
Tell not what you know, judge not what you see, and you will live in quiet.  
Hear reason, or she will make herself be heard.  
Parents love indeed, others only talk of it.

**DEW.**

On no subject have there been strange or more incorrect notions than on the nature and origin of dew. Even within two hundred years it has been supposed that the dew was a product of the plants. It was supposed to retrain in the morning to its source, and it has been confidently affirmed that if dew were put in an egg shell and placed at the foot of a ladder, it would carry the shell to the top of the ladder, and leave it there as it ascended.

Even at the present day the commonness of the phrase, falling dew, shows how erroneous are the prevalent notions. The dew never falls, at least no perceptible distance; it is deposited from the layer or air in actual contact with the bedewed object. That it does not fall is evident from the under side of a plate of ice cream being bedewed. The coolness necessary to produce dew is produced by radiation. The clearness of a dewy night is not produced by the deposition of the dew, but the dew is produced by clearness. A heavy dew warns the astronomer to lose no time in getting out his telescope.

**JOB WORK**  
EVERY DESCRIPTION  
PROMPTLY EXECUTED AT THE  
The Sumter Watchman,  
IN THE  
Highest Style of the Art.

(Written for the Watchman.)  
OBJECTIONS TO THE TEMPERANCE MOVEMENT.

It is objected, that "the Temperance cause is untrue to itself—that its votaries violate its principle—break their pledge and drink like other men." There is great plausibility in the objection. It is a lamentable fact which we acknowledge, with humiliation and shame, that the lapses are frequent, sudden, and fearful, but let us meet the objection squarely, and see what force there is in it. To do this, we must ask, "If these violations are in accordance with, or against temperance principles?" The objector is forced to answer, "against them." Then the virtue of temperance is untouched—its purity unsoiled.—Temperance remains the same beautiful virgin, her white flowing robes the emblem of innocence unspotted, and her person not violated. To condemn temperance because some of her votaries are untrue to her requirements, is sheer injustice. Might as well condemn Banking because some bankers have proved dishonest, or politics because some politicians are demagogues, or law because some lawyers are untrue to their clients, or physic because some physicians kill their patients, or religion because some of its votaries are hypocrites.

If it could be shown that her principles were unsound, or her requirements were at variance with the public good, then we would say discard her—kill her, but if it be only some of her friends who are untrue to her, and dishonor themselves, our reply is "this is her misfortune, not her shame."

But the objector says, "How good the principles of temperance are, and the votaries of temperance are not true, and it is expecting too much of honorable men to ask them to unite with an organization, whose members have so little regard to truth and personal honor." This is certainly a hard thrust, but we can fend off the blow. We are free to admit that if the organization maintain those in it who dishonor themselves by a violation of their pledge, or if there be a majority or even a large minority who violate their pledge and yet hold position in the society, then the objection is sustained, but if it be only a fractional part of the body, and these are properly dealt with, the objection is not valid. Or even if these dishonored persons are continued, the organization being ignorant of their violations, she is certainly unfortunate, but not blameworthy.

But suppose all the temperance organizations of the State or even of the United States, were to man, to prove untrue to the principles embraced, and in a general debauch were all to get drunk, their defection would be only their own shame, and the cause remaining as noble and pure as ever, would rise again as a phoenix from the ashes, in all its heaven born purity and loveliness.

The lapses in temperance show no more than the same thing in other organizations. Because the teller in a bank betrays his trust and robs the bank to a large amount, it does not prove that the bank was at fault, but that the teller was a rascal. The betrayal of Christ by the kiss of Judas, proved nothing against himself, but only the hypocrisy of his betrayer. The defection of Arnold, proved nothing against the American cause, but only that Arnold was a consummate villain. We can make no apology for men who trifle with their own honor and stab the cause which they profess to embrace. We pity them, for they are either too weak to maintain the principles which they espouse, or they are void of temperance principles; but let not these weak or wicked men be a reason against so good a cause. The cause of temperance is as worthy after as before the betrayal of these persons.

Sumter, S. C.  
H.  
The following appointments have been made for Hon. R. B. Carpenter and General Butler:  
Fish Dam, on the Spartanburg and Union Railroad, August 6.  
Lexington Court House, Tuesday, August 6.  
Lanterns, Saturday, August 13.  
Columbia, Tuesday, August 16.  
Windsor, Wednesday, August 17.  
Chester, G. H., Friday, August 19.  
Broad River, Chester county, Saturday, August 20.  
Yorkville, Monday, August 22.  
Rock Hill, Tuesday, August 23.  
Land's Ford, Wednesday, August 24.  
Lancaster, Friday, August 25.  
Liberty Hill, Kershaw County, August 27.  
Camden, Monday, August 29.  
Sumter, Wednesday, August 31.  
Darlington C. H., Monday, Sept. 5.  
Chesterfield C. H., Wednesday, September 7.  
Bennettsville, Friday, Sept. 9.  
Florence, Saturday, Sept. 10.  
Marion C. H., Monday, Sept. 11.  
Kingstree, Wednesday, Sept. 14.  
Manning, Friday, Sept. 16.  
Orangeburg C. H., Monday, Sept. 19.  
Barnwell C. H., Wednesday, Sept. 21.  
White Hall, Colleton county, Friday, Sept. 23.  
Beaufort, Monday, Sept. 25.